

Publick Deliverances

THE ~~694. f. 13.~~
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CAUSE of CHRIST.

IN A

S E R M O N

ON THE

FIFTH of NOVEMBER,

1732.

By *THOMAS BRADBURY*.

*Psal. lx. 4. Thou hast given a Banner to them that
fear thee; that it may be display'd, because of
THE TRUTH.*

L O N D O N:

Printed for JOHN MARSHALL, at the Bible
in Gracechurch-Street. MDCCXXXII.

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CAUSE OF CHRIST

IN A

SERMON

ON THE

FIFTH OF NOVEMBER,

1732.

BY THOMAS BRADBURY.

Printed by J. A. Woodcock, at the Sign of the
Three Kings, in the Strand, near the Temple.

LONDON:

Printed for John M. A. at the Sign
in Greenchurch-Street, MDCCLXXII.



Publick Deliverances the Cause of

CHRIST.

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O N T H E

FIFTH of NOVEMBER,

1732.



(Price Four-pence.)

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T H E

CAUSE of CHRIST.

ISAIAH X. 27.

It shall come to pass in that Day, that his Burden shall be taken away from thy Shoulder, and his Yoke from off thy Neck, and the Yoke shall be destroy'd because of the anointing.



THE Evangelist John has given us an Observation, that we do not find in any other History of the Gospel; and tho' it relates to no more than a Circumstance, yet even these, like the Filings of Gold, are too good to be lost. It is said, that the Jews were in haste to have Christ and the Malefactors quite dead, lest their Bodies should remain upon the Cross, Joh. xix. 31. on the Sabbath-day, for that Sabbath-day was an High-day: Or as it may be translated according to the Letter, *μεγάλη ἦν ἡμέρα ἐκείνη τῆ σαββάτου*, great was the Day of that Sabbath.

B

It

It is mention'd here as an instance of the Superstition with which their Country and Religion was over-run like so many Briars and Thorns; Nettles had cover'd the face thereof: But it may also be consider'd as what God himself had curiously wrought by a designing Providence; There are two Memorials of a national Kindness in the common Revolutions of Time thrown together. By the Course of the Week it was the Day of the Sabbath, by the Turn of the Year it was the Day of the Passover. Each of these had their Institution in *Egypt*; when God made the Tribes of *Israel* his Inheritance, avow'd 'em to be his People; or, as *Moses* calls it, took himself a Nation from the midst of another Nation.

Deu. iv. 34.

Mr. Bedford's
Scripture
Chronology
Heb. iv. 10.

It has, I think, been made evident by a learned Author, that the original Sabbath from the Creation of the World was on the first Day of the Week. Then did God cease from his Works, then did Christ arise from the Dead, and enter into his rest; and it prov'd the Day of the Restitution of all things, by putting them into their primitive State.

However 'tis certain that on the seventh Day the *Jews* were appointed to celebrate their Sabbath, as it was that on which they had eat the Passover. Therefore, as the seventh Day it gave 'em a *weekly Memorial* of their great relation to the God of *Abraham*; and as the fourteenth of the first Month; let it fall as it would, they must have a *yearly Solemnity*. Now, when our Lord suffer'd, these two Feasts came together, which could not be oftner than once in nineteen Years; and it answer'd the twofold Design that he had of laying 'em both aside.

First, as to the *Day of the Week* it had been long famous for the Rest that he procur'd to 'em from the Land of *Egypt* and the House of Bondage. 'Twas the time of their marching out.

out. But now in rising from the dead he proclaim'd a greater Deliverance, and led out the ransomed of the Lord with a higher hand than those of *Moses* and *Aaron*: 'twas an everlasting ^{Psa. lxxvii. 20.} Salvation which he then accomplish'd. The Obedience, the Ministry, the Doctrine, and the Death of Christ gave in their several shares to it; but the Work was consummate in his Resurrection, in that he *loos'd the Bands of Death*, ^{Acts ii. 24.} from himself, and the Curse of it from his People. And therefore, as on that Day he enter'd into his Rest, there remains a Celebration of that Rest, or *σαββατισμὸς*, a keeping of another Sabbath for the People of God. On that Day they us'd to meet for the breaking of Bread; on *the Lord's-day* the Apostle was in the Spirit, and receiv'd the Revelation that Jesus sent him by his Angel. The *Jewish Sabbath* seems to be numbered among the Ordinances that were abolish'd; *Let no Man judge you in Meat and Drink, or in respect of an Holy-day, a New-moon, and a Sabbath-day.* ^{Col. ii. 16,} It can hardly be suppos'd Christians are under no obligation to keep a Sabbath: A Person who neglects that part of duty, has no Religion at all; but the seventh Day was a *Shadow of good things to come.*

Secondly, as to the Day of the Year, on which they were to eat the Passover, this is the last time of its being observ'd by a divine Authority. 'Twas a national Solemnity, what he had ordain'd in Jacob for a Law: and it held as long as their Peculiar did. But a Redeemer's Family was now to be enlarg'd; and as at his Death, by rending the Vail of the Temple he laid all open; so by his Resurrection he left it unclos'd, that *all the Ends of the Earth might* ^{Isa. lii. 10.} *see the Salvation of our God.*

These were the things that made the Sabbath of the Year a *Holy-day* to the Jews, and

Acts xvii.
26.

Isa. xxiv.
15.

God who has determined *the Times* before appointed, secur'd his own ends in letting it be so. We in this Year are under the same Concurrence of Mercies; there's both our common Interest with all God's People, and the Glory that he has declar'd in *these Islands*. On the *Lord's-day* he finish'd our Redemption, on the *fifth of November* he begun the great Revolution.

He expects we should remember the Wonders he has wrought in a way of Grace and Providence too. I'm so far from thinking these inconsistent, or incapable of mingling in our Devotions, that I see 'em almost ever united quite thro' the Scriptures. The Name by which a Redeemer is call'd, has in it a Combination of
Isa. ix. 6, 7. Titles. He is *the mighty God* in his person, *the everlasting Father* in his nature, *the Prince of Peace* in his design; and he has *the Government upon his Shoulders*. When he came into the World it was to destroy both Devils and Tyrants, and proclaim all sorts of *Peace upon Earth*, to bring
Luke i. 48. down the Mighty from their Seats, the Dynastæ from their Thrones, as well as *fill the hungry*
Joh. xvii. 2. *with good things*. He has *power over all Flesh*, that he may give eternal Life to as many as the Father has given him. Unless we are *delivered from the Wrath of our Enemies*, we cannot serve him *without fear* all the days of our Lives. And therefore,

On a Day in which we are to preach the Doctrines of the Gospel, I cannot, I will not, I dare not forget the way that he has given us our Liberty of doing it. There had been no singing the
Ps. cxxxvii. Songs of Zion, either in a *strange Land*, or under a Prince of a strange Religion. 'Tis owing to the Revolution that we have a Bible at all; or at least, it is thus that God has opened a Door for us to speak and hear it in a publick manner,
This

This is the best View we can take of our civil Rights, that they are given us for the sake of Religion. *It shall come to pass in that day, that his Burden shall be taken away from thy Shoulders, and his Yoke from off thy Neck, and the Yoke shall be destroy'd because of the anointing.*

This is the winding up of a Prophecy that relates to the *Assyrian* Empire. In which we have an Emblem of the great Salvation that he works for his People under the New Testament. I shall consider it in those distinct Articles that are given us in this Chapter.

1. Let us see what the Scripture has said of these powerful Enemies, that the Church had of old, and what resemblance they bear to ours of late.

2. Observe the great and dreadful Successes these ungodly Dominions for a time may be suffer'd to have over the Interest of Religion. And yet we see that,

3. Nevertheless they were to be destroy'd. And,

4. That all these Mercies are given in for the sake of Jesus; to declare the Glory of his Person, and to promote the Design of his Undertaking. *The Yoke is destroy'd because of the anointing.*

I. The Church of God in those days as well as ours had very powerful Enemies. The *Assyrian* Monarchy was their Burden both whilst it continued at *Nineveh*, and after it removed to *Babylon, the House of the Kingdom*. The parallel to what we read of these in the Old Testament, the Holy Spirit has directed us to make by a great many Passages in the New. Both the Empires are spoken of under these Characters, viz.

Dan. iv. 30.

1. Ancient

2. Extensive,

3. Defiling. And,

4. Destructive.

1. The *Affyrian* was an ancient Monarchy. It
 Gen. x. 9. begun soon after the Flood in the Person of *Nim-
 rod*, as the original Tyrant, the mighty Hunter
 before the Lord. And the Deliverance that
 Christ gives his People from one age to another
 Mic.v. 5,6. is promis'd in these Terms: *This Man*, i. e. he
 who should be born in *Bethlehem*, shall be our
 Peace, when the *Affyrian* comes into our Land:
 we shall raise up against him seven Shepherds,
 and eight principal Men; when he shall tread in
 our Palaces; and they shall waste *the Land of Af-
 syria* with the Sword, and *the Land of Nimrod* in
 the Enfrances thereof. It still goes by the vile
 name under which it was founded.

The beginning of his Kingdom was *Babel*. It
 is remarkable, that this should give a Denomina-
 tion both in the Old and New Testament to an
 Interest that exalts itself against the Knowledge
 of the Son of God. In each of them it is called
Babylon.

The one commenced soon after Men began to
 multiply upon the face of the Earth; and
 2 Thes. ii. 7. the other *Mystery of Iniquity* was very early in
 the World after the Christian Religion had spread
 itself among the Nations. It was not long in the
Roman Empire, before it got into *Cæsar's House-
 hold*, and twisted itself with a great deal of carnal
 Policy; so that the glorious Gospel of Christ,
 whose Kingdom is not of this World, was quickly
 debas'd with *fleshly Wisdom*, instead of subsisting
 by Simplicity and the Grace of God. Churches
 turn'd into political Factions; the faithful City
 became an Harlot; Righteousness had lodg'd in
 it, but then Murderers. Ministers, instead of
 striving for the Faith, were grasping at Empire;
 that, not the Lord alone, but they of the House-
 hold

hold might be exalted in that Day. 'Tis a great while since they lov'd the *Preeminence*; and under the name of the Spirit, gave a loose to Pride, Vain-Glory, Covetousness, and all the Lusts of the Flesh. They may plead Antiquity for their Church; the Dispute who should be the greatest, is of a long standing, and it is certain the Mother of Harlots is *old in Adulteries*.

Ezek.xxiii

43.

2. The *Affyrian* was an extensive Monarchy. Every Age threw in great Morfels to that voracious Interest. Kingdoms and States were added to 'em by Fraud and Force; till at last, as *Daniel* tells *Nebuchadnezzar*, wherever the Children of Men dwell, the Beasts of the Field and the Fowls of the Air were given into his hand. And the tumbling of this over-grown Empire is foretold in evangelical Terms: as if either *that*, or something like it, was to have its main Blow by the preaching of the Gospel. Because thou hast spoiled many People, the Remnant of the Nations shall spoil thee. Wo to him that establisheth a Town with Blood, and a City with Iniquity: *for the Earth shall be filled with the Knowledge of the Lord*. That will make an end of Tyranny as well as Ignorance.

Dan.ii.38.

Nab.ii.8;

&c.

With the like Diffusion do we see *the World wondering after the Beast*. Temporal Kingdoms flowing into a spiritual Wickedness; inasmuch, that tho' the Temple of God has nothing to do with Idols, yet the greatest Idol upon Earth is he who sits in the Temple of God, and gives out himself, that he is God. This universal Infatuation was foretold: The Kings have one mind to give their Power and Strength to the Beast. The Waters where the Whore sits, are Peoples and Multitudes, and Nations, and Tongues: and the Woman is the great City, that reigns over the Kings of the Earth.

2 Cor. vi.

16.

2 Thes. ii.

4.

Rev. xvii.

13, 15, 18.

3. The

3. The *Assyrian* Empire was greatly polluted and defiled. All the Abominations that ever the Lust of Man was able to meditate, had crouded into their Worship and Government. There's a Wo against the filthy and polluted City. The Cry of *Nineveh* came up to Heaven in the days of *Jonah*, and tho', upon the greatest Humiliation that ever was heard of, they obtain'd a Reprieve, yet they return'd to their Vomit again. Now, it is by the Progress of the Gospel, that these things are to be demolish'd. Thus runs the threatening. No more of thy name shall be sown; out of the House of thy gods will I cut off thy graven Images; I will make thy Grave, for thou art vile; and upon the havock of this Idolatry, it is said, *Behold upon the Mountains the Feet of him that brings good Tydings, that publisheth Peace; O Judah, keep thy solemn Feasts; for the wicked shall no more pass thro' thee, he is utterly cut off.*

Nah. i. 14.
15.

Babylon was mad upon her Idols. They ran wild into all the Brutalities of human Invention. Insomuch, that the last Act of their Wickedness was to drink Wine in the golden and silver Bowls of the Temple of *Jerusalem*. Thus they praised the Gods of Wood and Stone in the Vessels of the God of Heaven. This concluded *Belshazzar's* Life, the whole Fabrick of the *Assyrian* Empire; for that Night was he slain, and *Darius* the *Mede* took the Kingdom.

Dan. v. 4.

And is not our *Babylon* equally the Mother of Harlots and Abominations in the midst of the Earth? What's the Worship they have promoted but the Rudiments of the World, and the Commandments of Men? Their Doctrines lead us from Christ; his Death is stript of the Righteousness that he brought in by it, and his Resurrection is cut off from any concern in our Justification. This we are directed to secure by no

Rev. xvii.

Depen-

Dependance upon him, but upon a humane Merit; either Works that we have done, or an Atonement that we have bought. The only way of being redeemed in that Church, is by such corruptible things as Silver and Gold; Penances, voluntary Humilities, Pardons, Indulgencies, and a sort of saleable Goods that go at a Market-rate; the Bones of dead Saints, and the Masses of living Sinners, without any regard to the precious Blood of the Son of God, as of a Lamb, without blemish and without spot. *Her Merchants* are the great Men of the Earth, and by *her Sorceries* are the Nations deceived. The Worship of God is supposed to prosper in gaudy Temples made with Hands, Garments spotted with the Flesh, strange Apparel, and fantastical Postures. Thus did Religion consist in Meats and Drinks, and divers Washings and carnal Ordinances imposed on them till the time of the Reformation. 1 Pet. i. 19.
Rev. xviii. 23.
Heb. ix. 10.

4. The *Assyrian Empire* was very destructive, and carried on with all manner of Cruelty. They had quite forgot the Dignity of humane Nature, but made Men *as Fishes of the Sea*, that have no Ruler over 'em; they took up all of 'em with the Angle, they catch 'em in their Net, and gather 'em in their Drag: They did *not spare continually to slay the Nations*. Thus saith another Prophet, *Wo to the bloody City*: it is full of Lyes and Robbery, the Prey departeth not. They had got into an habitual Fury; and by long practice had brought a deadness upon Humanity and Conscience. They were accusom'd to be morose and barbarous. Hab. i. 15.
Nah. iii. 1.

How horrid was the Sentence of *Nebuchadnezzar* upon *Zedekiah* King of *Judah*? First, he order'd his Children to be kill'd before his face; and, that the Eyes which had seen so much evil might see no good, he bores 'em out. For these

Publick Deliverances the

Causes God throws 'em into the hands of the
 Isa. xiii. 17. *Medes*, as they had been a bitter and basty Na-
 Hab. i. 6. tion; that the Vengeance done to Zion and her
 Jer. li. 35. Blood might be upon *Babylon*, and the Flesh of
Jerusalem upon the Inhabitants of *Chaldea*.

In this frightful Character the great Enemy of
 the *Christian Church* is no way inferior to that
 of the *Jewish*. They who bring Inventions of
 their own into the Worship of God, will stick at
 nothing to maintain 'em there. A Gospel that
 Jam. iii. 17. is pure, is a Gospel that is peaceable, and has
 no need of penal Laws; but the way of Trans-
 gressors is hard. As the things of God shine in
 their own Light, they prevail by their own E-
 vidence, unadorn'd, undriven by humane Force
 and Wisdom; but that which is meerly the
 Contrivance of Men, must have Rewards and
 Honours to set it off; Threatnings, Censures,
 and temporal Evils to make it go. And,

That this is the Spirit of Popery, may be pro-
 ved by the Histories of all Times and Places;
 and even from the latest Observation. At this
 very day, here's a Man driving out his Sub-
 jects by hundreds and by thousands from the
 Habitation of their Fathers,

We read of two Enemies that the Church of
 Christ has in the Book of the Revelation, *the*
Dragon and *the Beast*. By the former, we under-
 stand those *Princes* who have given up their Do-
 minion; by the latter, the *Church* that has re-
 ceived it. Now, here the Tyrant is both Arch-
 bishop and Sovereign, and by this Combination
 of Characters has the whole Malignity within
 himself.

Many hundreds of Years ago have they taken
 upon 'em to usurp an Authority, that Christ never
 gave 'em; And by an heap of Persecutions and
 Massacres, Wars and Tumults, in them is found
 Rev. xviii. 24. the Blood of all the Prophets and Saints, and of all
 that

were slain upon the Earth. Certainly Fires and Gibbets, Gallies and Racks, Impositions and Inquisitions were none of the Gifts that Christ received for Meh. He led Captivity captive, that we might have no more of it; but these have restor'd it. No wonder that Zion cries out, *Wo* Jer. iv. 31. *is me, my Soul wearied because of Murderers!*

This parallel you may draw between the two Empires, the two *Babylons*. God has taken one Name for 'em both; that when you read of the first, you may say, the second is like unto it.

II. It may be farther observ'd, that this vile People are suffered to prevail over the Interest of Religion. Into their hands did God throw Nations abundantly, as if Providence was ready to give all that Ambition and Wickedness was ready to take. Two Reasons may be given for this; the Correction of his own Children, and leaving the Enemy to fill up the Measure of their Iniquity.

1. It was for the Correction of his own disobedient Children, as he says in the Chapter before us, the *Assyrian is the Rod of mine Anger*, and the Staff in their hand is *mine Indignation*. He sends him against an hypocritical Nation, that is, the *Jews*, who tho' they profess'd the only true Religion in the World, yet did it with Deceit and Impurity; and by that means they who were *the People of his Hand*, became *the Generation of his Wrath*. He gave the Enemy a Charge to *tread them down like Mire in the Streets*; to use their Name and Liberties, as they had used his Name and Ordinances. He had a *Work to perform upon Mount Zion and Jerusalem*; and perform'd it was to purpose: for they who were always hankering towards Idolatry before they went to *Babylon*, never had the least Tang of it afterwards.

And thus did the Church of the New Testa-
 2 Pet. ii. 1. ment provoke him by their vile Opinions, their
damnable Heresies, as they are called. As they
 denied *the Lord that bought them*, they found him
 to be a Lord that sold them. In the eastern Plan-
 tations they brought upon themselves a *swift*
Destruction. Those that followed *Arius*, in a
 little while *Mabomet* followed them. They
 Deu. xxxii. talk'd of gods whom they knew not, *new*
 17. *gods whom their Fathers fear'd not*, gods deriv'd,
 dependent, subordinate and limited. And as
 Phil. ii. 10. they would not give Christ the Name he had a-
 bove every Name; so among those he would have
 Rev. ii. 4. no Name at all. They left their first Love;
 and he remov'd his Candlestick out of its place.
 They were no longer Golden Candlesticks; *the*
 Lam. iv. 1. *most fine Gold became dim*; nor would he walk
 among them, when they had chang'd the Glory
 of the incorruptible God into a mere Image and
 Similitude.

The same Overthrow did *Socinianism* bring
 upon the Protestant Religion in *Poland* and *Tran-*
sylvania. It let in Popery like a Flood. The
 Lord gave that Glory into the Enemies hand,
 which they had taken from him; as if he had
 more regard to a superstitious Church that own'd
 his Deity, than to a reform'd one that denies it.
 'Tis to the Blasphemies at *Racovia*, that we owe
 the Barbarities at *Thorn*. The great Doctrine of
 the Reformed Churches was a Justification by
 Faith in Jesus. And if this is thrust out, the
 main Article of Popery comes in. They have
 got the Carcase, they only want the Drapery.
 Nor can we have any greater hopes, that God
 will not give us into the power of those Men
 of Blood, than that the Spirit of the Lord is now
 lifting up a Standard against *their Errors* amongst
 ourselves. I am glad to see Ministers of several De-
 nominations setting themselves for the Defence of
 the

the Gospel. And we find by extending our Correspondence, that the Spirit of Love comes in with the Spirit of a sound Mind. A Zeal for the Deity of *Christ*, and the Imputation of his Righteousness, will make its way to the Esteem of all those who look for Redemption in *Israel*.

2. God suffers this, that the Enemy may fill up the Measure of their Iniquity, and so his Justice will have a full Sweep against them. When many Nations had served *Babylon* for a certain Term of Years, their Time was out, and then they serv'd themselves of them; and a bloody Revolution it was that transferr'd the Empire into the hands of the *Medes* and *Persians*. As the *Jewish Church* foretold, *O Daughter of Babylon, that art to be destroyed, happy shall be he that re-^{Ps cxxxviii} wards thee, as thou hast served us: happy shall be he that takes thy little ones, and dashes them against the Stones.* This is not the Revenge and Bitterness of a private Spirit, as some vain Persons have insinuated in their Contempt of the *Psalms*; but every Article of it was foretold: *They that are found in thee shall be thrust through, and they that join them shall fall by the Sword, their Children shall be dash'd in pieces before their Eyes; their Houses shall be spoiled, and their Wives ravished, and Babylon the Glory of Kingdoms, the Beauty of the Chaldees Excellency, shall be as when God overthrew Sodom and Gomorra, never to be inhabited more.* ^{Isa. xlii. 15}

And the same Vengeance is now treasured up against the Day of Wrath, for those who have defiled his Worship and destroy'd his People. When God puts it into the Hearts of Kingdoms to hate the Whore, they will do it with an extream Abhorrence, *eat her Flesh, and burn her with Fire:* the Cry among them will be, *Give her Blood to drink, for she is worthy.* Her Plagues shall come in one day, Death, and Mourning, and ^{Rev. xviii. 8}

Publick Deliverances the

and Famine, for strong is the Lord God who judges her. As she has been a Millstone upon the Earth in grinding the Nations, she shall sink as a Millstone into the Sea with a mighty Squash, and an utter End. *When this will happen, I know not; but whatever the time is for her to fall, it is time for his People to come out of her: for,*

III. The Enemies of Religion shall be destroyed, and the Servants of a Redeemer saved. He gives them two Memorials of a Deliverance that is past, and makes both of them to be the Pledge and the Pattern of one to come.

1. He says, my People, *be not afraid of the Assyrian: He shall smite thee with a Rod, and lift up his Staff against thee after the manner of Egypt; that is, they shall act, and they shall fall as Pharaoh did.*

2. The Lord of Hosts shall stir up a Scourge for him, according to the Slaughter of Midian at the Rock of Oreb. To accomplish this, he rais'd up a private Person, and gave him a publick Spirit: from *threshing of Wheat*, he comes to beat the Kings like Chaff. And tho' he was altogether unprepar'd for War and Government; yet there is no standing before *the Sword of the Lord, and of Gideon.*

Never despair, my Brethren: The Cause of Religion and Liberty shall neither want its Advocates, nor its Heroes. If God does not *find* a Champion, he will *make* one; he can do it at once, not by the slow Labour of his Hand, but by the sudden Dart of his Eye; *the Lord looked upon him, and said, go in this thy Might, and thou shalt save Israel.* If there are no Patriots to be had from the Martial Field, he will fetch them out of the Threshing-floors, and when he puts them upon beating their Plow-shares into Swords, *the weak shall say, I am strong.* This
Deli-

Deliverance is here spoken of under two Branches, or two Similitudes.

(1.) *His Burden shall be taken away from thy Shoulder*: This may relate to the horrid Impositions, with which the Churches are loaded; that vile heap of unprofitable Ceremonies, and expensive Homages, by which they have drain'd the Nations of their Wealth, their Spirit, their Liberty, and their Bible. We have a glorious Instance of an Escape from this at the *Reformation*, when so many Kingdoms of the World became the Kingdoms of the Lord, and of his Christ. 'Tis true, this Work was running down during the Misery of four wicked Reigns in this Nation; but he touch'd it over again at the *Revolution*. And tho' we had been sorrowful for the Burden of the King of Princes, yet that Burden was taken away by a Stroke; and a groaning Nation reliev'd and eas'd by him, who proclaims his *Goodwill towards Men*.

(2.) *His Yoke shall be taken from off thy Neck*. This relates to the Incapacity we were under of delivering ourselves. We had bowed and became Servants to Tribute. Till Mercy look'd down from Heaven, there was no Righteousness springing out of the Earth; But the Spirit of Liberty, that had struggled at certain times, was then pour'd out at large, and made a noise like the Sound of many Waters. The Yoke that had lain so hard and long, was thrown off by a single Heave. In vain did the Prophets prophesy falsely, the Priests could no more bear rule by their means, for the People would not have it so. The Spirit of Liberty made us dare to be free. Resistance was indeed *Jure Divino*. The Voice of Heaven was, *Shake thy self from the Dust, O Isa. lii, 1, 2* *Jerusalem, loose thy self from the Bands of thy Neck, O captive Daughter of Zion,*

IV. The last thing in the Text is, that all these Mercies are for the Honour of Christ in his Person, and to promote the Design that he had in his Undertaking. *The Yoke is destroy'd because of the anointing.* As this Phrase is scatter'd over the Bible, it signifies these three Particulars :

1. The Glory of a Redeemer. When the
 Ps. ii. 1, 2. Kings of the Earth set themselves, and the Rulers take counsel together, it is against the Lord, and against his Anointed. They'll break his Bands, and cast away his Cords ; but it is only to fasten *their own*. He may for a while do no more than laugh at them, and make them his Jest ; but when he comes to vex them in his Wrath, he will show himself to be in earnest ; for then he takes his great Power, and will reign. And who is he that reigns in Zion, but her God ? These are his Times of shewing, that he is the blessed and only Potentate, *the King of Kings,*
 1 Tim. vi. *and the Lord of Lords.* And lest this Title
 15, 16. should be consider'd in no more than a relative Way, as abstracted from a supream and independent Deity ; 'tis added in the same Breath, that he dwells in that Light to which none can approach, whom no Man hath seen, nor can see, *to whom be Glory and Power everlasting.*

I cannot say indeed, that this Doctrine is denied by the Papists, but it is defeated by those Additions, which they make to the Rule of Worship ; for if he is God, *his Work is perfect.*

'Tis a Maxim in Religion as well as Nature,
 Eccl. iii. 14. *whatever God does,* it shall be for ever : Nothing can be put to it ; nor any thing taken from it ; and God does it, that Men may fear before him. But that this was believ'd at the Revolution, appears by the First-Fruits of our Liberty, I mean, *the Act of Indulgence,* in which it is expressly

pressly provided, that "nothing in this Act
 " shall be construed in favour of those, who
 " either by writing or preaching denied the
 " Doctrine of the ever-blessed Trinity, as it is
 " asserted in the first Article of the Church of
 " *England*." And indeed it would be a very odd
 Exposition of a Law that gave us our Liberty
 to adore a Saviour, to have it understood of a
 Liberty to deny him.

2. This Anointing relates to the Doctrine of
 a Redeemer's Satisfaction. There was an In-
 stitution under the Law, that no Person should
 be discharg'd from the City of Refuge, till the
 Death of the High-priest, who was anointed
 with the Holy Oil. Christ look'd upon his
 Sufferings as the main Article of his Obedience;
 for *this Cause* he came to that Hour; he is there-
 fore call'd the Lamb of God, that he might be
 a Sacrifice for Men.

And it was to scour off the Filth and Rust
 that the Papists had laid upon this Truth, that
 Protestants had a Reformation, and Britains a
 Revolution. By this Doctrine we are led to his
 Righteousness, and to his only; and can have no
 hope of a Pardon from an imperfect Obedience,
 scanty Devotions, or superstitious Inventions, the
 Mumbling of Masses, and the Torture of Pe-
 nances, the Relicks of dead Priests, and the
 Jugglings of living ones.

By this we know of one Mediator between
 God and Man, and of no more. The Fop-
 pery of praying to Saints, the Foolery of their
 praying for us, are what the Bible has laid flat,
 and the Revolution made abominable. By that
 Book our Enemies were found Lyars, and at
 that time we trode upon their High Places:

We have the great Ordinance that seals to us
 the New Testament in his Blood without the
 monstrous Opinion of thinking, that a Piece of
 D Bread

Bread is changed into the Flesh of a Man, and that Flesh is to be worshipped with the Glory of a God.

3. The Anointing signifies the Operation of the Spirit, by whose Influence we are prepared, inclin'd, and supplied for all the Service of Religion; against any Dreams of Man's Ability to save himself. He that has *anointed us* for the self-same thing is God, who has given to us the Earnest of his Spirit.

This was the Cause that Christ espous'd; and he sent us a MAN, who thoroughly believ'd it. When he came to be call'd the Defender of the Faith, it was not in him a mere Flourish of Title; we may say, it was *the Faith delivered to the Saints*. In this Scheme he lived, he fought, he rul'd, he died. He found the *Arminian Doctrine* as ruinous to the Peace of a Soul, as their Faction ever was to the Rights of a Nation. 'Twas the Blessing of God upon this way of thinking that kept him pure, and made him brave. And he overcame *Death* by the *Blood of the Lamb*, as he had routed his other Enemies by his *Help*. 'Tis true, there are many departing from these Principles; but I hope we have several among us, who take King *William's* Cause to be divine and sacred; and to them alone his Memory will be *Glorious and Immortal*.

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